HOW TO LIVE, and that well.

In all eſtates and times: ſpecially when helpes and comforts faile.

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TO THE READER.

GOod Reader, If thou wouldest be saued by thy faith in Christ after death; thou must here liue by it before death. And faith for the time of this life hath two great vses. The first is, to cut off worldly sorrowes & cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their liues most miserable. For first of all, beside necessary labours, they take vpon them many needlesse and superfluous businesses: Secondly their manner is, to care, not onely for the labours to be done, but also for the

euent and ſucceſſe of their labours, that they may alwaies proſper and neuer be croſſed: but the care belongs to God alone. Thirdly, they content not themſelues with their lotte and condition, but ſeeke by all meanes to increaſe their eſtate, and to make themſelues rich. Laſtly, they exerciſe themſelues not onely in diſpoſing of things preſent, but they foreca ſt many matters in their heads, and plot the ſucceſſe of things to come. Now faith, whē we haue done the worke of our callings according to the preſcript of the word of God, faith (I ſay) maketh vs commend to God the bleſſing, ſucceſſe, and euent thereof by prayer and affiance in his promiſes, not doubting but he will giue vs all things neceſſary. And if wee want the bleſſing and ſucceſſe wee looke for; yet faith makes vs to renounce our owne deſires, and in

ſilence

ſilence to quiet our hearts in the good pleaſure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wittes ends knowes not what in the world to doe, being (as it were) plunged into a ſea of miſeries, faith giues direction and ſtaies the minde. For When all temporall things faile vs euen to the very skinne and life, faith preſerues within vs an affiance of the grace and mercy of God, and the hope of life eutrlaſting. Faith ſhewes vs hidden things not to bee diſcerned by ſenſe and reaſon. Life euerlaſting is promiſed vs, but we dy for all that wee heare of the reſurrection, but in the meane ſeaſon wee rotte in our graues: Wee are pronounced bleſſed, but yet we are ouerwhelmed With infinite miſeries, abundance of all things is promiſed, but for all this We often hun-

ger and thirſt: God promiſeth to heare vs, and to be preſent with vs; but he ſeems oft times eo be deafe, as it were at our cries. Now then comes faith, which is the ſubſtance of things hoped for, and makes vs lift our mindes aboue the whole world, to apprehend the inuiſible and vnſpeakeable things of God, which he had reuealed and promiſed vnto vs. Theſe things I ſhew more at large in this ſmall treatiſe following; reade it at thy leiſure, vſe it for thy good, and ſee thou bee a doer of them.

W. Perkins.

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Hab. 2. 4.

The iust man shall liue by his faith.

IN the former Chapter the Prophet complayneth, and expostulateth the matter with God, why the Iewes, the people of God, should be oppressed by the Chaldeans, the enemies of God. In the beginning of the second chapter, the Lord makes answer to the Prophet, and the effect of the answere is this: They shall certainely bee deliuered in the time appoynted, but they shall not yet be deliuered. Vpon this answer, the Prophet might happily obiect on this manner: How then shall the afflicted Iewes be able to liue in the meane season? the Lord answereth by a distinction thus: The iust man puffeth vp

himſelfe with vaine confidence, but the iuſt man ſhall liue by faith.

For the better vnderſtanding of theſe words, fiue things are in order to be explained. The firſt is, what is meant by the Iuſt man. Iuſtice mentioned in the word, is two-fold; the iuſtice of the Law, and the iuſtice of the Goſpel. The iuſtice of the Law, hath in it all the points & parts of iuſtice, and all the perfection of all parts: and it was neuer found in any vpon earth, except in *Adam* and Chriſt. The iuſtice of the Goſpel, hath all the parts of true iuſtice, but it wants the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of ſtature and tallneſſe. And this kinde of iuſtice is nothing elſe but the conuerſi-

on

on of a ſinner : with a purpoſe, will, and endeauour to pleaſe God, according to all the commandements of the Lawe. Thus was *Noe* iuſt, *Iob*, *Zacharie*, and *Elizabeth* : and thus muſt the iuſt man bee taken in this place, for one that turnes to God, and by grace endeauours to pleaſe GOD, according to the whole Lawe of God, in his place and calling. Iohn 1.6. Iob 1.1.

The ſecond poynt to be conſidered of is, what life is heere meant? As death is heere twofold, the firſt and the ſecond; ſo is life. The firſt is the coniunction of the body and the ſoule: the ſecond is the coniunction of the whole man with God. The firſt is called naturall, the ſecond ſpirituall or eternall life; & both are meant in this place. For *Paul* bringeth this very Text to

prooue

prooue the iuſtification of a ſinner by faith; and iuſtification is a part of ſpiritual life: becauſe it is the acceptation of a ſinner to eternall life. And for this cauſe the Prophet ſayth, The iuſt man *ſhall liue*, hauing relation, not onely to the time of affliction then to come, but alſo to eternall life.

Rom. 1.7 Gal 3.11

The third point to be conſidered, is, what is the faith heere meant: and that is iuſtifying or ſauing faith: becauſe wee muſt liue by the ſame faith whereby wee are ſaued. And faith hath his effect, not onely after this life, but alſo in this life, we muſt liue firſt by it, before we can be ſaued by it. *Paul* therefore in his owne example expounding this Text ſayth: *And in that I liue in the fleſh, I liue by the faith of the Sonne of God, who hath loued me, and*

and giuen himſelfe for me.

The fourth point is the conſtruction of the words; and that is two waies. The firſt is thus, *The iuſt ſhall liue by faith:* the words *by faith*, beeing ioyned vpon the word *Iuſt*. And then the ſenſe is this: Hee that is iuſt by his faith, ſhall liue and haue eternall life. The ſecond is thus; *The iuſt ſhall liue by faith:* the words *by faith*, beeing ioyned to the words *ſhall liue*: and then the ſenſe is this: The iuſt, while hee liues in the world, he ſhall liue by his faith. This latter conſtruction and ſenſe, I rather chooſe and imbrace, becauſe *Paul*, euen in this ſenſe brings this text to prooue that life eternall, and conſequently iuſtification, comes not by working according to the lawe, but by beleeuing, and hee makes an ex- Gal. 2. 20.

poſition

poſition between *liuing by faith,* and *liuing by workes.*

The fifth and laſt point to be conſidered is, How a man ſhould liue by faith: Becauſe this laſt point of great moment, I will ſpend ſome time in the explaning of it. That a man then may liue by his faith, two things are required: the firſt, that faith bee rightly conceiued and grouuded in the heart; the ſecond, that after it is once conceiued, it *Raigne* and rule in the heart. That faith may rightly bee conceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word: and the word alone is the foundation of our faith. Hereupon the word is called the *foundation of the Prophets and Apoſtles.* By right of natnral reaſon

ſon we vnderſtād that the world had a beginning and was made of God. Yet cānot reaſon breed in vs a certen perſwaſion of this point, but onely the teſtimony of the word of God: and therefore it is ſaid, *By faith we vnderſtand that the world was ordained by God.* Heb.11.2. And this made Dauid ſay, *In God I will prayſe his word.* Pſal.56.4. Furthermore, In the Word, three things are to be knowne, *precepts* or commaundements, becauſe they teach obedience: *threatnings*, becauſe they reſtraine diſobedience: *promiſes* becauſe they ſerue to confirme vs in our obedience. Againe, promiſes are eyther principall, or leſſe principall. The maine or principall promiſe is that, in which God offereth and reuealeth righteouſnes, and life euerlaſting by Chriſt. Within this pro-

promiſe is contained the grant of remiſsion of our ſinnes, of neceſſary patience, of the aſſiſtance of the ſpirit of God, and of all gifts that are inſeperably ioyned with faith, promiſes leſſe principall; are coucerning deliuerances in temptatiõs, ſafetie in dangers, health, wealth, liberty, peace, &c. And theſe muſt all bee vnderſtood with an exception of the croſſe and correction, and they ſhall ſo farre foorth be accompliſhed, as they ſerue for Gods glory and the good of all them that beleeue. Now all theſe heads and points of the word of God muſt bee knowne, and that in ſome particular ſort, that a man may liue by his faith.

The ſecond thing required for the right concerning of faith is, after the word of God is once knowne,

knowne, *To truſt God vpon his Word:* yea to depend vpon it, & to build vpon it. This is the firſt and principall worke of true faith: and it is called by S. *Paul, the obedience of faith:* and it is made the end & ſcope of the preaching of the Goſpel: and not without cauſe. For this is the firſt and principall honour of GOD to beleeue him vpon his bare word; and thereby to make a confeſsion of the truth of God. This the diuell knew right well: and therefore the firſt thing he ſought to ouerthrow in *Adam,* was his faith in the word of GOD: and the ſcope of the firſt temptation, whereby he aſſaulted our Sauiour Chriſt, was to ouerthrow that faith and confidence hee had in his father; ſaying, *If thou bee the Sonne of God, commaund* Rom. 1. 5. Matth. 4. 3.

that theſe ſtones be made bread: but this thou canſt not doe: therefore thou art not the ſonne of God.

That this obedience, which wee giue to God by truſting his very word, may bee right obedience, it muſt haue fixe conditions. Firſt of all, it muſt be *abſolute:* for we muſt (as it were) ſhut vp our owne eyes, and ſimply without any more ado truſt GOD vpon his bare and naked word, and ſuffer our ſelues to be led by it. In naturall things experience is firſt, and then faith commeth afterward. And *Thomas* following nature deſired firſt to feele, before hee would beleeue. But God muſt be truſted, although that which hee ſaith be againſt reaſon and experience. Thus *Abraham* beRom.4.18. leeued God *againſt all humane hope.*

hope. The ſecond condition is, that this obedience muſt be *ſincere*. For wee muſt truſt Gods Word for it ſelfe, becauſe it is Gods word; all by-reſpects ſet apart. They which are as the ſtonie ground, receiue Gods word, and reioyce in it: and yet afterward in time of temptation goe awrie. The reaſon is, becauſe they receiue the word, and reioyce in it, not properly for it ſelfe, but in reſpect of honour, profit, or pleaſure, which they looke to reape thereby. *Iohn* the Baptiſt was a burning Candle: and the Iewes reioyced in his light, onely in reſpect of the nouelty of it; and therefore the holy Ghoſt ſaith, *They reioyced in it but for a ſeaſon*. The third condition is, that we muſt truſt GOD, not in part, but in his whole word; and therefore many

Lu. 8.1.13

Iohn 5.3.

ny faile in their faith, that are content to truſt him in his promiſes of mercie and ſaluation, but liſt not to beleeue him in his commandements & threats.

4 The fourth condition is, that we muſt truſt God in his word, *with all our hearts*, that it may take deepe roote and be an in-

Iam.1.21 grafted word. It is not ſufficient for vs to haue a taſte of the good word of God, and to receiue it with ioy, vnleſſe wee thoroughly and ſoundly build and

5 rely our ſelues vpon it. The fift condition is, that this truſting of God muſt be with an *honeſt heart*, that is, with an heart in which there is a diſtinct purpoſe not to ſin, but in all things

Luke 8.15 to doe the will of GOD. The good hearers are they which receiue the word *with an honeſt & good heart*. Without this can no man

man poſsibly liue by faith. Hee that puts away his good conſcience, makes ſhipwracke of his faith. It is godlineſſe alone that hath the promiſes of this life,& the life to come. And none can liue the life of faith,but hee that is a iuſt man. After that men haue made ſome good proceedings and doe know the word, receiue it,reioyce in it, & bring forth ſome fruite : if the heart for all this bee euill, it will cauſe them at length to depart from God, by diſtruſting or by denying credenteto the word. The fixt condition is, that the obedience of faith muſt bee *ſtable and conſtant*. The Lord ſaith, *my ſoule hath no pleaſure in them that withdrawe themſelues*, that is, which for a time beleeue God, and afterward pull backe their foote,and goe backe from their faith. Se-

1.Tim.i.19

1.Tim.4.8

Heb.3.12.

6

Heb.10.38

Seeing this is the right way to conceiue faith, to know the word of God, and to truſt him vpon the ſame word, all ſuch as would liue by faith, muſt haue their hearts kindled with a deſire to doe the things before named, ſpecially to giue credence to euery word of God. Wee may not forſake God for any creature: now wee forſake him, when wee diſtruſt him in his word. Againe, not to beleeue God, is very Atheiſme. For by this meanes God is made a lyar, and his glory and maieſtie is aboliſhed. It is the greateſt part of our glory to beleeue God: as Chriſt ſaith, *He that receiues his teſtimony, puts to his ſeale, that God is true:* that is, giues vnto God, as it were a teſtimoniall of his truth, and thereto puts his hand and ſeale. And what greater

Iob 3.31.

greater honour can there bee then this, that the creature ſhould giue teſtimony to the creator?

Thus much of the conceiuing of faith: now followes the *Raigne* of faith. The raigne of faith is, when it beares rule and ſway in their heart and life. For where faith is, there neyther thought, will, affection, nor luſt raigns, but faith alone. It raigns by two actions. Firſt of all, it mooues and makes vs to attend on the calling of God, and yield ſubiection to him in al his commandements. *Paul* ſaith, that faith *eſtabliſheth the law*: and one reaſon is, becauſe it makes vs doe that which the lawe preſcribes. Againe, *Paul* ſaith, that theſe weapons are ſpirituall and mighty, bringing euery thought in ſubiection to God. Now theſe Rom. 3. 31.

mightie

2.Cor.10. *mighty weapons* are the word of God, preached & beleeued. Hee that is borne of God cannot
1.Ioh.3.9. ſinne, becauſe the *ſeed of God* remaines in him, that is, the word mingled with faith. *Noah* his
Gen.8.16. faith made him builde an Arke
Heb.11.6. at Gods commandement: after it was made, to enter into it, and not to dare to come out of it, till hee had warrant from God. *Abrahams* faith made him forſake his countrie and kindred at Gods commaundement, and goe, he knew not whither. And that good obedience may bee performed to euery commandement of God, faith workes two things in vs, *memory, attention. Memory*, whereby Gods
Pſal.119. 11.
Act.16,32. word is laid vp in the heart; that it may bee drawne out to vſe, when occaſion ſhall bee offered. *Attention* is, when faith makes

vs

vs seriously to consider and to beleeue that the cõmandement of God is a commandement, not for forme, but in truth, and that it doth indeede pertaine to vs. An example of both these actions of faith wee haue in *Ioseph*, who when hee was tempted to folly of *Potiphars* wife, answered, *Shall I doe this wickednesse, AND SINNE AGAINST GOD?* Marke heere how his minde was filled and possessed with a thought and consideration of Gods comm andement. Gen. 39.

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The second action of faith, whereby it raignes in the heart is to establish & confirme them, that beleeue, in their obedience, and subiection to God. And this it doth, by presenting Gods promises to the minde. For by meanes of them it worketh foure

foure actions in the heart. Firſt of all, it makes vs to flie to the true God alone, whoſe the promiſes are. Secondly, it makes vs to beleeue, that God both can and will helpe vs, according to our neede. Thirdly, it makes vs to hope for his helpe, that is, for good ſucceſſe in proſperitie, or deliuerance, or ſome mitigation of our euills in aduerſitie, according to the tenour of his promiſes. Laſtly, though temporall bleſsings doe faile, it maketh God to be our refuge, for mercie and for life euerlaſting. And thus at all times he maketh God to be our refuge, our caſtle, our rocke, and tower of defence. Thus we ſee generally how faith raignes.

To proceed yet further: the Iuſt man liueth a double life, namely, a ſpirituall life, and a tempo-

temporall and both of them are lead by faith; as I will plainely manifeſt. *Spirituall life*, which is the beginning of eternall life, ſtands ſpecially in foure things, Reconciliation with God, peace of conſcience, ioy of the holy Ghoſt, and newneſſe of life. Touching reconciliation with God in Chriſt; it is reuealed, offered, and giuen vnto vs in the maine promiſes of the Goſpel, and in the Sacraments; and it is no way in this world made ours and holden of vs, but by our faith. And in the caſe of our reconciliation with God, faith hath two actions, one to receiue it, the other to aſſure vs of it.

Touching the firſt, faith apprehends and receiues reconciliation on this manner. Firſt of all, the ſpirit of God workes

in men a generall faith of the law and the threatnings thereof, and it is called *the ſpirit of bondage to feare.* Rom.8.15. Becauſe it cauſeth in vs a ſight of our ſins, and apprehenſion of Gods anger, feare of due and deſerued condemnation, deſpaire of our ſelues in reſpect of our ſelues: this being done, the ſame ſpirit worketh in vs another faith, called, *ſauing* or *iuſtifying faith*, and it apprehendeth or receiueth Chriſt with his benefits by certaine ſteps and degrees, and they are ſpecially three: For firſt of all vpon a thorough touch and liuely ſenſe of our miſery, their ariſeth in the mind an earneſt and ſerious meditation of the promiſe of mercie and the benefits therein offered, and it is called the opening *or piercing of the eare,* Pſal.4.6. Then in the

the ſecond place there followes a purpoſe, will, deſire, and indeauour to beleeue vpon conſideration of the commaundement of God, that biddes vs to beleeue and apply the promiſe to our ſelues. And further this will and deſire ſhewes it ſelfe by inſtant and ſerious inuocation, which is nothing elſe but a flying from the condemning ſentence of the lawe, to the throane of grace for mercy. Thirdly, after this, there followes in proceſſe of time, a ſetling and quieting of the minde touching Chriſt and his benefites vpon ſome aſſurance therof, wrought and conceiued in the minde by the Spirit of God. And this third degree is called a *ſtabliſhed thought*. On this manner come we by degrees to receiue Chriſt for our full reconciliati-

1.Ioh.3.23

Heb.4.16.

Iſa.26.3.

on with God. For, when vpon the commandement to beleeue, we doe in any measure beleeue Christ to bee our Christ, hee is our Christ indeede, according to the tenour of the Euangelicall couenant. Thus faith apprehending Christ for our reconciliation with God, becomes a victorious conquerour and preuailes against the lawe, Satan, hel, death, condemnation, & all our spirituall enemies: and thus euery beleeuer is aboue the law, sinne, hell, death, euen in this life.

The second action of faith in the case of our reconciliation with God, is to certifie and assure vs in conscience therof: and that is done by a practicall syllogisme, which faith frames in the minde on this manner:

Hee that beleeues the Gospell

shall

shall haue all the benefites and blessings of God promised therein: But I beleeue the Gospell, and I beleeue in Christ:

Therefore the benefits promised therein are mine.

The *Maior* or first part of this reason, is the voice of the Gospell: the *minor* or the second part, is the voice of the beleeuing heart, which subiecteth it selfe in will and affection to the commandement, which bids vs beleeue in Christ: and this is the act of speciall faith. And we may not thinke that this voyce of the beleeuing heart is a false alarum. For hee that truely beleeues hath his minde and conscience supernaturally inlightened to discerne that hee beleeues. The third part, or the conclusion is the foundation of all our ioy and spirituall com-

fort. For it containes in it the chiefeſt certentie of our adoption and ſaluation that can bee had in this life, namely, the certentie of faith, whence followes in a lower degree in the ſecond place, the certenty that is by workes. And thus doth faith certifie all ſuch as truly beleeue that they are the children of God.

Out of the former concluſion, or out of the certenty which is by faith, followes a full and liuely certenty of the doctrine of the Goſpell, worthy conſideration: on this manner. There is a threefold certenty: the firſt certenty of reaſon or of generall faith, when a man by force of argument is conuicted of the certentie of the doctrine of the Bible. This may bee in the wicked and the vngodly with-

without Faith is Christ. And this, in the Elect by a more speciall worke of Gods spirit, followes a faith in Christ, and the certaintie of iustifying or speciall faith, expressed in the conclusion of the former sillogisme. Thirdly, after this certentie of speciall faith followes another experimentall certentie of the truth of the Bible, which also faith concludes on this manner:

The doctrine which assures vs to be Gods children, is certainely of God:

But the doctrine of the Gospell, beleeued or mingled with our faith, assures vs to be Gods children.

Therefore it is of God.

The maior is granted of all the minor is in effect the conclusion of the former syllogi-

me, and it is knowne by an experience of that ſpirituall comfort which the godly feele in their hearts. The concluſion ſets downe the certaintie of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the ſpirit of grace, namely vpon an inward aſſurance of our reconciliation with God. Of this certainetie our Sauiour Chriſt ſpeakes notably, *If any man will*
Ioh. 7. 17. *doe my fathers will*, that is, beleeue it, & ſubiect himſelfe to it, *he ſhal know* [namely, by that cõfort which hee ſhall feele vpon his ſubiection] *of the doctrine, whether it be of God, or whether I*
1. Cor. 2. 15. *ſpeake of my ſelfe.* And *Paul* ſaith, *that the ſpirituall man*, that is, one regenerate by the Spirit of God, *iudgeth all things.* Hence it followes that ſuch as deſire to

be

be ſetled for their religion, and ſuch as deſire to bee good and profitable ſtudents in Diuinitie, muſt firſt of al humble themſelues; and endeauour in their harts truly to beleeue in Chriſt. Becauſe hence flowes the beſt experience of the certentie, and conſequently of the vnſpeakable excellencie of the Bible.

Thus when wee ſee how wee are to receiue, holde, and inioy our Reconciliation with God in Chriſt, by no other thing within vs, but by meanes of our faith alone. And therefore we muſt haue ſpeciall care, that wee may by the vſe of Gods means attaine to a liuely faith. And for this cauſe wee muſt doe two things: firſt we are to labour to bee conuicted in conſcience of the certentie of the word. This done, we muſt then ſubiect our wils

wils to the commandement of God that biddes vs beleeue in Christ: wee must bewaile our vnbeleefe, wee must striue against the same, and pray vnto God to confirme and increase our faith by establishing our hearts in his loue.

The second part of spirituall life is *Peace of conscience*; which is nothing else, but a constant and stable tranquilitie of minde, when the conscience doth not accuse, but excuse: and when neither hell, death, condemnation, nor any danger is feared ouermuch. This peace was in *Dauid*, when he said, *I laid mee downe and slept and rose againe*, in the midst of manifold dangers. This peace is of great excellencie: for it is *the peace of God*: it is one part of the kingdome of God: it passeth all vnder-

Psal. 3. 5.

Phil. 4. 7. Rom. 14. 17.

derſtanding: it is in ſtead of a guard to keepe our hearts and mindes in Chriſt. Now this excellent peace ſprings out of our faith, whereby we beleeue our reconciliation with God. Rom. 5.1. *Beeing iuſtified by faith, wee haue peace with God.* 1. Chron. 20. 20. *Truſt in the Lord, and ye ſhal be ſecure.* Yea as our faith is, ſo is our peace: no faith, no peace: liuely faith, liuely peace: conſtant faith, conſtant peace: faith in life, peace in life: faith in death, peace in death: ſo as wee may ſay with Simeon; *Lord now letteſt thou thy ſeruant depart in peace.*

The third part of ſpirituall life is, the *ioy of the holy Ghoſt*: & that is, to reioyce in God becauſe hee is our God, and in Chriſt becauſe hee is our Chriſt. And this kinde of ioy is not taken Phil. 3.1.

ken from vs, or abated in afflictions, but rather increaſed. Rom. 5. 3. *We reioyce in tribulations.* And Heb. 10. 34. *Ye endured the ſpoiling of your goods with ioy.* Now our faith in the promiſe of life is the mother and breeder of this ioy, which ariſeth of that happy and bleſſed concluſion that faith frames in the minde, I beleeue: therefore the bleſsings of God promiſed in the Goſpell are mine. Thus ſaith Saint *Peter, Beleeuing ye reioyce with ioy vnſpeakeable and glorious*: Againe, the continuance and increaſe of our faith, is the increaſe of this ioy.

1 Pet. 1. 8.

The laſt part of ſpirituall life is, *newneſſe of life* and conuerſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of body and ſoule is changed, but be-

becauſe the image of God is reſtored. Now this change, both for the whole, and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified who is propounded in the promiſe, and that as the ſaide word, or Chriſt is apprehended by faith. Act. 15. 9. *Your hearts beeing purified by faith.* 1. Ioh. 3. *Hee which hath this hope, purifieth himſelfe.* 1. Pet. 1. 22. *Your ſoules are purified in obeying the truth.* And againe, *Being borne anew of the immortall ſeede of the word.*

The parts of the newneſſe of life are ſpecially three: True wiſedome, good affections, good workes. True wiſedome is to aduiſe of good things, and

to

to vſe good meanes for the execution thereof. This wiſedome ariſeth of our faith in the word of God. *Dauid* ſaith he *was wiſer then his teachers, and wiſer then the auncients*: and hee renders the cauſe thereof from the worke of his faith. *For thy teſtimonies are euer with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue whereby wee loue God, comes of our faith, beleeuing the loue whereby God loueth vs. The perſwaſion of the forgiueneſſe of many ſinnes in the woman that waſhed Chriſts feete with her teares, cauſed her to ſhewe much loue to Chriſt. Godly ſorrow, when the heart is grieued properly for the offence of God, ariſeth of faith apprehending and beleeuing the mercy

Pſal. 98. 99

Luk. 7. 47.

cie of God in Chriſt. And in euery good worke, there is a threefold action of faith required. Firſt there is required an act of generall faith, which is to beleeue that the worke to be done in his kinde pleaſeth God. Rom. 14. 23. *Whatſoeuer is not of faith is ſinne.* The ſecond is an act of iuſtifying faith, which is to purge the heart, and to cauſe it to bring forth the good worke to be done. Pſal. 116. 10. *I beleeued therefore I ſpake.* The third is alſo an act of iuſtifying faith, that is when the worke is done, to apprehend Chriſt who by his merite is to couer the defect of the worke: becauſe no worke of ours can pleaſe God without remiſsion of ſinne.

Thus newneſſe of life with all the parts thereof, hath his off-

off-spring of our faith. Yea after that a man is once made a new creature, faith giues him his life and sense: faith is the eye of the minde, whereby we behold
Ioh.8.56. Christ in the word and Sacraments. By this faith *Abraham* saw the day of Christ and reioyced. With this eye we may sufficiently beholde Christ; and bodily sight in this case is not necessarie for the time of this life: therefore Christ saith, *Blessed are they which haue not seene*
Ioh.20.25. *and haue beleeued.* Againe, faith is the hand of the soule, whereby we lay holde on Christ, and receiue him with all his benefits. It is the mouth of the heart, whereby wee feede on Christ, eating his bodie and drinking his blood to eternall life. It is the feet of the soule, that makes
Gen.5.22. vs walke with God. Lastly, it is a meanes

meanes to bring vs into familiarity with God. For it is an eare whereby we heare God ſpeake to vs in his word; and it is as it were the tongue of the ſoule, whereby we ſpeake to God by Inuocation of his holy name.

To goe yet further, Spirituall life is moſt of all manifeſt in afflictions & temptations, in the bearing whereof faith raignes, and that by a three-fold action. Firſt of all it makes vs to depend on Gods promiſes, and to truſt God without limitation. For it doth not limit God to any ſet time of deliuerance, but leaues all to God. *He that beleeues, doth not make haſte.* Iſa. 16. 28. *Daniel* waited 70. yeares for deliuerance out of captiuitie in Babylon, and then finding the time of deliuerance to bee at hand, hee prayed to God Dan. 9.

for

for the ſame. Againe, faith doth not limit God to any meanes of deliuerance. God made promiſe to *Abraham* of a bleſſed ſeede. For the verifying of this promiſe hee gaue him *Iſaac* in his old age. This done; he commands him to offer his onely ſonne in ſacrifice. A grieuous croſſe: for by this meanes all hopes is cut off, touching the promiſed ſeed. Yet by faith *Abraham* ſtill beleeues the promiſe, and that in the very offering of his ſonne. 3 Laſtly, faith doth not limit God for the meaſure of affliction. *Iob* ſaith Iob 13. *He will truſt in God, though hee kill him.* It was a grieuous affliction of *Dauid* to bee driuen out of his kingdome by his owne ſonne, yet marke what hee 2. Sam. 15. 26. faith in the flight: *If hee ſay, I haue no delight in thee, behold here*

here I am, let him doe vnto mee as ſhall ſeeme good in his eies. The ſecond action of faith is to make vs beleeue the promiſes of god, when we feele the contrary, and in one contrary to beleeue another. When we feele our owne ſinnes, it makes vs beleeue our iuſtification: when we feele our wretchedneſſe and miſery, it makes vs beleeue our happineſſe: when wee feele nothing but death, it makes vs beleeue our eternall ſaluation: when we apprehend Gods anger, and feele him to bee our enemy, it makes vs to apprehende his mercy, and to beleeue his fatherly kindneſſe. When Chriſt was forſaken of God, hee euen then by his faith beleeues God to be his God. The third action of faith in afflictions, is to aſſure vs of Gods preſence, and

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to behold him with the eyes of faith. Thus *Dauid* saith, *I haue set alwayes the Lord before mee:*
Psal.16.18 *for he is at my right hand.* Moses left Egypt and feared not the
Heb.11 25 wrath of the king: *because he saw him that was inuisible.* When the seruant of Elisha feared ouer much the host of the King of Syria that compassed the towne of Dothan, the Prophet praies
2.Reg.6.15 to God for him, that his eyes might be opened, to see the fierie charets of the angels of God protecting him: and wee likewise are to pray to God, that the eyes of our mindes may bee opened to beleeue, and to acknowledge the same or the like protection. And thus are men to liue by faith in the middest of their afflictions.

By this which hath beene said, we are admonished first of all

all to acquaint our ſelues with the promiſes of God, as they are recorded in the bookes of the Prophets and Apoſtles: ſecondly at all times to builde vpon them by our faith, and not to ſuffer our ſelues to bee drawne from them, though all temporall bleſſings of God faile vs, yea health and life it ſelfe. This is to arme our ſelues with a ſhield againſt all the fierie darts of the diuell, and to put on a *breaſt-plate* that will ſaue the heart and life, though otherwiſe in temptations wee be grieuouſly maymed and foyled. Eph. 6. 16. 1 Theſ. 5. 8

Thus much of ſpirituall life. That our temporall life is lead by faith, I make it thus manifeſt: Temporall life is preſerued & maintained by an honeſt calling: euery calling hath his labour

bour and worke: and the labour of all callings hath miſerie and trouble for his companion and fellow; and in all theſe faith raignes and beares the ſway in them that beleeue.

For the firſt, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith. For wee muſt haue a faith, whereby we muſt be aſſured that our callings are good and lawfull in themſelues: as *Paul* ſaith, *Whatſoeuer is not of faith, is ſinne.* For the ſetling of this faith, this rule muſt be remembred, That offices and callings which ſerue to preſerue the good eſtate of any family, Church, or common-wealth, are lawfull and of God: becauſe theſe are eſtates ordained of God

God, and eſtabliſhed in the commandements of the morall law, ſpecially in the firſt, fift, and ſixt commandements. Againe, faith is required, whereby euery man muſt beleeue that the calling in which hee is, is the particular calling, in which God will bee ſerued of him. For vnleſſe the conſcience be ſetled in this, no good worke can be done in any calling. And for the better eſtabliſhing of the conſcience, another rule muſt be remembred: That they which are furniſhed with gifts for their calling, namely, aptneſſe and willingneſſe, and are thereunto called or ſet apart by men, whome it concernes to call, are indeede called of God. Thus the Elders of Epheſus hauing gifts to feede, and beeing not called of God immediate-

ly,

ly, but by men, are saide to be made ouerseers by the holy Ghost. And Paul saith, that God committed not onely to himselfe, but also to Timothie the Ministerie of reconciliation: and yet was Timothy not called immediately of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called thereto by them whose dutie is to call, may assure himselfe, that hee is called of God. And from this double faith and perswasion, that our calling is lawfull in it selfe, and lawfull or pleasing God in respect of vs, ariseth an assurance of the presence of God, and of his protection, when we walke in the duties of our callings.

2. Cor. 5. 22.
1. Tim. 4.

In the labour and worke of our

our calling there is required a double action of faith. The first is to order our labours, that they be done in good manner, that is, in obedience, & to good endes, that is, to Gods glorie, and to the good of men with whom we liue. In this respect is *Noah said to build an Arke by faith,* and good princes to order their common-wealths, and in way of protection *to make warre* with their enemies: and thus must euery man of euery office, calling, trade, occupation, doe his dutie by faith. The second action of faith is in our daily labours to restraine and moderate our care. Men commonly take vpon them a double care; one is to doe the workes and labors of their callings; the other is to procure a blessing and good successe to their fore-

Heb. 11.7.

ver. 33.34.

ſaid labours. But faith in Gods word where it raignes, it ſtirres vp the hearts of men onely to the firſt care, which is in the performance of their painefull labours and duties, and it reſtraines them from the ſecond, cauſing them to leaue it to God. For when men haue done the duty that appertains vnto them then faith makes them without any more adoe, to waite for a bleſsing on God. To this purpoſe the holy Ghoſt ſaith, *Caſt thy burthen on the Lord, and hee ſhall nouriſh thee.* Againe, *Be nothing careſull, but in all things let your requeſt bee ſhewed vnto God in praier & ſupplication with thankeſgiuing:* and *Caſt your care on God.* Now this faith, whereby we depend on God for the good ſucceſſe of our labours, hath an infallible ground; namely,

ſal.55.23
hil.4.6.

1.Pet.5.7.

namely, That God beſt knowes our wants, and hee will giue vnto vs all things which hee in his wiſedome knowes to be neceſſary. Chriſt ſaith, *Your heauenly Father knoweth that you haue need of theſe things*, that is, *foode and rayment.* Againe, *He careth for you:* and, *nothing ſhall bee wanting vnto them that feare God.* If men would by faith build on theſe promiſes, they ſhould not need like drudges of the world to toyle and ſpend themſelues, and the beſt part of their dayes in worldly cares, as they doe. For they ſhould haue greater bleſſings of God with leſſe care, if they would truſt him: and they ſhould haue far more time then they haue to care for heauen and heauenly things.

Mat. 5. 32. 1. Pet. 5. 7. Pſal. 34. 9.

Thirdly and laſtly, euery calling ſince the fall of *Adam*

hath miſery and affliction to be his companion. And for the quiet hearing of the miſeries of euery calling faith is of great moment. For it works patience by perſwading and ſetling our mindes in two things: the firſt that God is well pleaſed with vs, and that wee are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhall in the end turne to our good & euerlaſting ſaluation. And where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text: now followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence *Paul* hath taught vs to gather, that a ſinner is iuſtified be-

before God by his faith, without the workes of the law. And hee disputes on this manner: *If a sinner bee iustifyed by faith, hee is not iustified by the lawe: but a sinner is iustified by faith: therefore hee is not iustified by the law.* Gal. 3. 11.

The conclusion is propounded in the eleuen verse of the 3. chapter to the Galathians. The maior is confirmed in the 12. verse by the diuers manner of iustifying: *The lawe (saith Paul) iustifieth by doing, not by beleeuing: and faith iustifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verse by the testimony of the prophet *Habacuck. The iust shall liue by his faith.* And whereas the Papists of our time say, that *Paul* in this argument disputes onely against such workes of the lawe as are done by nature,

but not by grace: they erre and are deceiued. For hee oppoſeth not works of nature and works of grace, but workes and faith, doing and beleeuing: and the prophet ſaith very plainely: and marke it, that the iuſt man, who is a doer of the workes of grace is iuſtified and liues not by his workes, but by his faith. Again, where they make a double iuſtification: one wherby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not onely a ſinner vnconuerted, but the iuſt man ſtands iuſt, and is ſtil iuſtified by his faith without his workes, *Paul* when he alleadged this text knew but of one iuſtification, whether wee

reſpect the beginning or the continuance and the accompliſhment thereof.

Secondly, hence may bee learned the right way of reformation of our liues. In this reformation two things are required: an *Examination*, and a *change*. If we examine our liues by this text, we ſhall finde two maine faults and aberrations in the liues of men The firſt is that they reiect and put away the rule of direction that ſerues for the ordering of their liues. And this doe they, when they doe not beleeue and truſt God in his word. And wee may not thinke, that this our vnbeleefe is a ſmall matter: becauſe it is a mother ſinne of all other ſins: and it is the principall law of the kingdome of darkneſſe, not to beleeue God. Hereupon our

enemie *Satan* endeauoured by all means to imprint this leſſon of vnbeliefe in the mindes of our firſt parents: and hauing effected his purpoſe, hee euer ſince indeauoured to make this ſinne to raigne in the liues of men. It raignes commonly by ſeauen eſpeciall fruits or ſinnes. The firſt is *Atheiſme*, when men denie God and his word. Atheiſme hath two parts: Epicuriſme and Temporiſing. Epicuriſme is, when men contemning Gods commandements, threatnings, promiſes, care for nothing but meate, drinke, and pleaſures. Temporiſing is, when men imbrace religion ſo farre forth as they are forced by laws, and times, and no otherwiſe. Theſe are the common ſinnes of our daies. The ſecond fruite is *Hereſie*, and that is, when men

men diſtruſt God in ſome Article of faith. This fruite abounds in this laſt age of the world; becauſe in theſe times the diuell hath reuiued the hereſies of the former ages. The third fruit is *Apoſtaſie*, and that is, when men chaunge their faith and religion. And this change is made: when the euill heart of vnbeliefe cauſeth them to depart from the liuing God. Heb. 3. 12 This hath beene the fault of the people of this land in the daies of perſecution. The fourth fruite is *Hypocriſie*, which is to make a ſhew and pretence of faith, and to want the power of it in honeſt and godly conuerſation: or againe, hypocriſie is nothing elſe, but the vnbeliefe of the heart, couuerted ouer with the falſe appearance of faith. And it is the com-

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mon ſinne of theſe times, in which a formall or ceremoniall faith, and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſsion that can be, when they come to the Lords table: & yet afterward take to themſelues liberty to liue and doe as they liſt. The fifth fruite is, *carnall ſecurity*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe on ſtill in their ſins, flattering and ſoothing themſelues. Thus the ſonnes in law
Gen. 19.4. of *Lot* when they heard of the deſtruction of Sodome, eſteemed it but as a mockerie. Thus did the Iewes make a league with hell and death,
Iſa. 28. 15. Math. 25. and ſaide with themſelues, that the ſcourges of God ſhould not come at them.

And

And in this laſt age of the world, men ſhall wholly addict themſelues to pleaſures and profite, thinking nothing of any iudgement of God, till vengeance befall them. The ſixt is, *Wilfull ignorance* of the will and word of God. For the diuell blindes the mindes of vnbeleeuers, that the light of the Goſpell ſhine not vnto them. This is the fault of our common people, who commonly holde an opinion, that it belongs not to them to knowe the word of God: becauſe they are not learned (as they ſay:) or becauſe they haue other buſineſſe to thinke on. The laſt fruite is *worldlineſſe*, and that is when men minde nothing but worldly matters. And this comes of the want of faith in the prouidence of God. Theſe

are

are the principall fruites of vnbeliefe, whereby it may eaſily be diſcerned and diſcried where it is. And if any man thinke himſelfe to haue a fulneſſe and perfection of faith, as many do; euen this one thing is a ſufficient argument of his vnbeleefe. For it is the firſt ſteppe to faith, to ſee in our ſelues the want of faith.

The ſecond main abberation in the liues of men is, that they ſet vp falſe rules to order their liues by: and they are foure. The firſt is the *light of natural reaſon*, For many are of opinion, that it is ſufficient to the pleaſing of God if they liue ciuilly, that is, do iuſtice to euery man, and liue peaceably, hurting none. This is the blinde Diuinitie of the world, that if they carry themſelues thus and thus, whatſoeuer their

their ſinnes bee, God will holde them excuſed. But they are farre wide: for in a life acceptable to God, faith is required; the light of reaſon will not ſerue the turne. *Paul* ſaith, *The Wiſdome of the naturall man is enmity to god; and hee cannot diſcerne the things of God.* The Phariſies had ciuill iuſtice and goodneſſe: yet ſaith Chriſt, except your iuſtice exceede theirs, ye cannot enter into the kingdome of heauen. Rom. 8. 5. 1. Cor. 2. 14

The ſecond falſe Rule is *Senſe*, that is, ſeeing and feeling: by this men commonly liue. If wee enioy the good bleſsings of God, health, wealth, liberty, peace, honour, good report, then wee can truſt God: but if hee withdrawe his bleſſings, and preſent himſelfe to vs with an emptie hand, wee truſt him no lõger, nay we murmure

mure and deſpaire, and without feare of God vſe any vnlawfull meanes to releeue our ſelues. Though wee haue his precious word, yea doe wee not truſt him vpon his bare and naked word, vnleſſe withall he lay downe vnto vs ſome good pawne, and make vs to feele and enioy his good bleſsings. Againe, if any man that is our friend, make promiſe of helpe or deliuerance in any danger, we reſt content and finde our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they bee often read vnto vs, and often vrged, breede not the like contentation. Hee that on his death-bed hath commended his children to ſome truſtie friend, departs more quieted in minde then if ihe had commend them without

without helpe of friend to God their beſt Father. A man vpon good ſecuritie lends to another, an 100. pounds hoping for the principall with the increaſe at the yeeres end: yet dare he not skarce deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe and bond of God himſelfe, who ſaith? *Hee that giues to the poore, lends to the Lord*, and hee will returne the ſaid gifts with a bleſsing. Now all this comes to paſſe, becauſe men rather truſt them whome they ſee, then God whom they neuer ſaw. Moreouer, it is a property of them that doe indeede beleeue, to iudge their eſtate by feeling: but herein they deceiue themſelues. For we muſt liue by faith & not by feeling; and feeling is often deceitfull. Becauſe ſuch as finally fall away from

from God may haue a feeling, or taſte of the good word of God, and of the powers of the life to come.

Heb.6.4. The third falſe Rule is *falſe faith*, which is without or againſt the word. Thus the Turke liues by his falſe faith: the Iew by his: the Papiſt by his. For he beleeues as well the Traditions of men, as the word of God, & he puts his truſt not onely in God, but alſo in the creatures, namely, Saints & angels. Thus alſo doe Magitians, ſorcerers, witches, inchaunters, whatſoeuer they doe, by a Satanicall faith in that couenant which they haue made with the diuell. And ſuch perſons as aske counſell of witches and wizzards, called cunning men and women; helpe themſelues onely by their falſe faith. For when they

they vſe charmes or ſpels, or like Satanical ceremonies, they commonly finde ſucceſſe & are helped of the euils that betide the. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed and deliuered by witches, they haue a blinde and erronious faith: vpon their faith followes a Satanicall operation in effecting of the cure deſired. For charmes or ſpels beeing but words haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the diuell vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet when they are in any extremitie or danger,

danger, very commonly practiſe this Satanicall faith.

The laſt falſe rule is: the *luſt of the heart*: and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is threefold; luſt concerning bo-
1. Ioh. 2. 16. dily pleaſure, luſt of worldly wealth, luſt of honour, as S. *Iohn* ſaith. *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.*

Thus much of the examination: now followes the change. That wee may change our liues in reſpect of vnbeleefe, foure things are required. The firſt is, that wee muſt acknowledge and bewaile our vnbeleefe with the manifold fruit thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the diuell erects his kingdome in mens hearts, and workes his pleaſure in

in vs and vpon vs. Secondly, vnbeliefe corrupts and defiles all our actions whatſoeuer, though otherwiſe they bee good and lawfull in themſelues. Tit. 1. 15. *Paul* ſaith, that *to vnbeleeuers all things are vncleane, yea their minds and conſciences are defiled.* Thirdly, vnbeliefe depriues vs of the good bleſſings of God, which otherwiſe wee might enioy, *If ye beleeue not, ye ſhall not be eſtabliſhed*, ſaith the Prophet. Iſa. 7. 9. In Capernaum Chriſt could do no great wonders, by reaſon of their vnbeliefe. Laſtly, vnbeliefe pluckes downe vpon men the plagues and iudgements of God, *Moſes* and *Aaron* were barred the land of Canaan for their vnbeliefe. A certaine prince was troden to death in the gates of Samaria, becauſe hee would not beleeue the word Mark. 6. 5. Num. 20. 12. 2. King. 7.

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of the Lord by the mouth of Eliſha. *Zachary* was dumbe for a time, becauſe hee would not beleeue the meſſage of the angell. Many at this day, when the iudgements of God lie heauy on them, ſay preſently they are fore-ſpoken, and they cry out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeliefe of their hearts whereby they diſtruſt God in his word: and this ſinne alone, if there were no witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundry wayes and that grieuouſly. Therefore let vs with bitternes of heart bewaile our vnbeliefe: and the rather, becauſe it is a ſteppe to faith to acknowledge the want of faith.

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The ſecond thing to bee done is to make examination whether wee bee in conſcience convicted of the certenty of the word or no. If wee bee not, we muſt labour to bee conuinced. Becauſe that naturall atheiſme, whereby we doubt whether the bookes of the Prophets and Apoſtles bee the word of God or no, hinders the certentie of faith. For the ſetling of the conſcience in this point, theſe arguments may be vſed. The firſt: it is a principle in nature that there is a god: if there be a God nature can ſay hee is to be worſhipped; if he bee to bee worſhipped, he hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reuelation is to be found in the writings of the Prophets acd Apoſtles, and in no

no other writings of men: becauſe wee finde the doctrine of Scriptures to bee agreeable to the very nature and maieſtie of God, & ſo is no other doctrine: or learning whatſoeuer. For it is the moſt ancient, & all other religions come farre ſhort of it. It is one and the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with *Moſes*: and all with the firſt reuelation made at the creation. Againe, (*a*) it diſcouers and reueales the ſecret thoughts of men, that no art or learning can diſcouer: and this argues that it was penned by him who is the ſearcher of all hearts. The ſecond argument is a wonderfull *Euidence of the truth*, not to befound in any other writings in the

(*a*) Pſal. 10. 6 11. 13. & 14 1. Luk. 38. 11. 22. Apoc. 18. 7 1. Cor. 2. 14. Mat. 12. 24. Pſa. 7. 8 Iſa. 28. 15. Luk. 12. 19 45.

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world. This euidence ſtands ſpecially in eight things: The firſt is that the writers of Scripture fully and plainly ſet downe their owne faults, yea their chiefeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues, that in writing they were guided by the ſpirit of truth. The ſecond is, that the bookes of Scriptures containe many myſteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe we may diſcerne a truth in them, and that by grounds and principles of reaſon. The third is, that the ſpeeches of Scripture ayme not at by-reſpects, but ſimply and abſolutely giue and aſcribe all glorie to God alone. The fourth is, that the Scriptures containe full & perfect doctrine for the pacifying, ſetling, and directing

Numb. 20. 11. Pſal. 52. & 116. 11. & 73. 11. 12. 1. Tim. 1. 13.

directing of the conſcience in all things. The fift is the holineſſe and puritie of the law of *Moſes*, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſnes. Herein it ſurpaſſeth the lawes of all countries, common-wealths, kingdomes whatſoeuer. The ſixth is the wiſedome that appeares in the policie or gouernment of the common-wealth of the Iewes ſet downe by *Moſes*. The ſeauenth is a reconciliation of iuſtice and mercy propounded in the Goſpell. For in Chriſt iuſtice and mercy meete, and iuſtice after a ſort giues place to mercie. The eight thing wherein this euidence of truth appeares, is the conſent of Scripture with it ſelfe: for doctrine agrees with hiſtorie, and euery part with

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euery part. This manifold euidence of truth, ſhewes that Scripture is from the God of truth. If any ſay, that they finde no ſuch euidence in Scripture, I anſwer it is their owne fault: for if they would ſeriouſly reade the Scriptures with prayer to God, it would appeare. The third argument is the efficacie of the word: which appeares on this manner. Gods word is flat contrary to the nature and corrupt diſpoſition of man: and yet for all this, when, beeing preached it conuinceth and condemneth men of ſinne; it turneth and conuerteth them to it ſelfe, and cauſeth them to liue and dye in the loue and obedience thereof. Thus could it neuer doe, vnleſſe it were of diuine operation. The fourth argument is, that the Prophets

Heb. 4. 12. 2. Cor. 10.

and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Now theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed, was alſo of God. The fifth and laſt is, that the writings of the Prophets and Apoſtles containe many propheciesor predictions of things to come, that none could foreſee or fore-tell, but God. The name of *Ioſias* and his doings are fore-told 330. yeares before hee was borne. *Cyrus* and his doings are mentioned more then an 100. yeares before his birth: now theſe and the like propheſies argue that the whole doctrin is of God. By theſe and like arguments, are all that inwardly doubt of the word of God,

1. King. 13.4.

Iſa.44.end.

God, to settle and stablish their consciences.

This done: then followes the third point, and that is, that we must search & inquire what is the substance and scope of the word of God. The scope of the whole Bible is Christ with his benefites, and hee is reuealed, propounded, and offered vnto vs in the maine promise of the word; the tenour whereof is, that God will giue remission of sinnes and life euerlasting to such as will beleeue in Christ. To this maine promise, God hath added a maine commaundement, which biddes vs to beleeue the said promise, or to apply Christ with his benefites vnto our selues. Now then our third duty is, to subiect our heartes and willes to this commaundement that bids vs be-

beleeue in Christ. This is the subiection of faith, of which two things must bee obserued. One is, that this is the first subiectiō that we can giue to God, to trust him vpon his promise, for the pardon of our sinnes, & for life eternall. And from this subiection of faith, ariseth our subiection to the whole word.

2, Cor, 1.21 In Christ are all the promises of God, *yea*, and *Amen*: the law and the obedience of all the commaundements thereof is established by faith: without Christ no good thing can bee done. The second point is, that this subiection is easie, in respect of that subiection which the law requires. The perfect obedience of the law is impossible to all men except Christ, yea, to such as are borne anew of the holy Ghost, though for the

the time of this life, they desire it neuer so earnestly. Yet faith in Christ and repentance is so farre forth possible to all that will and desire it, that whosoeuer doeth seriously but will to beleeue and to bee conuerted, doth indeed beleeue and is conuerted, and doth please God, and shall not perish eternally; although the beginning of this faith and conuersion bee weake, so it be in truth and not counterfeite, Isa. 1. 19. *If yee will and obey, yee shall eate the good things of the land.* Luk. 11. 13. *Your heauenly father giueth the holy Ghost to them that desire him.* Math. 11. *My yoke is easie, and my burden light.* Therefore let vs try our selues whether we haue will to subiect our selues to the word of God, that bids vs beleeue in Christ: neuer-

the leſſe we may not thinke that this will to beleeue is in our power. For it is by the ſpeciall mercy of God ſtirred vp in the hearts of the elect, by the operation of the holy Ghoſt.

The fourth and laſt thing in this chãge is, than faith in Chriſt or in the word beleeued, muſt raigne and rule in the heart: bringing the whole man in ſubiection to the whole word of God. And thus faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in vs a ful and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats. Here then our duty is to ſubiect our ſelues by meanes
Col.3.17. of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; let the word

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of God dwell in you plentifully. The good ground yeelds it ſelfe and giues place, that the ſeede may take deepe roote. It is a bleſſed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of body and ſoule in ſubiection. And when our faith in Chriſt brings our thoughts, affections. words, deedes, ſufferings in ſubiection to the word of God, then we liue by faith.

The third vſe followeth: in that we are to liue by our faith, we are taught to ſeek for knowledge of the will and word of God, and daily to increaſe in the ſame knowledge; ſpecially to acquaint our ſelues with the commandements of God that concerne vs, with his promiſes,

and threatnings. For faith is the life of our ſoules, and the word is the life of faith: becauſe it is firſt kindled and afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then wee ſhould, or come ſhort in beleeuing. The word therefore that ſerues thus to limit our faith, muſt bee knowne in his ſeuerall heads and points.

Fourthly, hence wee learne how we are to carry our ſelues in greateſt dangers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and blood-ſhed, in the time of our laſt and deadly ſicknes. We haue then neede of great helpe: & the onely way is then to ſtay our ſelues and eſtabliſh our hearts by our faith

on Gods promiſes. It is the very ſcope of this text, to teach this one point of doctrine to the Iewes, beeing now oppreſſed by the Babylonians. *Dauid* in danger, and Chriſt in the time of his paſsion, by their faith commend their ſpirits into the hands of God. Of the Martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous time is of great vſe. Firſt, when a man is halfe dead, it quickens and puts life in him as *Dauid* ſaith, *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt: it is my comfort in my trouble: for thy promiſe hath quickened mee.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe, faith in the

Heb.11.36.

Pſ.119.49.

times

times of danger doth as it were ſenſe and compaſſe vs with the promiſes of God. This may be gathered by the oppoſition that is betweene theſe words and the former. *The vniuſt man puffes vp himſelfe*, ſaith the Prophet, or builds towers of defence to himſelfe: but the iuſt man only beleeues: and that ſhall bee to him in ſtead of all the towers in the world. For it brings vs vnder the preſence, wing, and protection of God: it makes him to bee our ſafeguard and tower of defence. This doctrine is to bee thought on the rather; becauſe, though we now inioy peace and other bleſsings of God, yet our common ſinnes and eſpecially our vnbeleefe, cals downe for the great and grieuous iudgements of God.

Moreouer, hence wee are taught

taught that euery man muſt haue a faith of his own, *The iuſt man ſhall liue by his OWN faith*, ſaith the Prophet. And good reaſon: for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath neede of Chriſt for himſelfe: therefore muſt euery one haue a faith of his owne to lay hold on Chriſt. It may be obiected, that ſometime the faith of others haue ſaued men. Mar. 2. 5. *When Chriſt ſaw their faith, hee ſaide to the ſicke of the palſie, Thy ſinnes are forgiuen thee.* And, Iam. 5. 6. *The prayer of faith ſhall haue the ſicke.* I anſwer, that the faith of one man may bee a meanes to procure health of body and other temporall bleſsings, yea faith vnto others; yet cannot any man receiue par-

pardon of ſins, and eternall life but for himſelfe. Therfore when it is ſaide in the firſt place, *When he ſaw their faith*, the faith of the palſie man muſt not bee excluded but included: and the place of *Iames*, ſpeakes onely of the bodily health.

Againe, it may be alleadged, that ſeeing wee are iuſtified by the iuſtice of another, namely of Chriſt: we may alſo be iuſtified and ſaued by the faith of an other: I anſwer, that the reaſon is not like, becauſe the obediẽce of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applyed vnto vs by God, and receiued by our faith: and the like cannot bee ſaide of the faith of any other man.

Thirdly, it may be alleadged, that infants haue no faith of their owne; I anſwer, there bee three

three opinions touching Infants faith. The firſt, that infants haue actuall faith wrought in them by the holy Ghoſt: becauſe it is ſaid. Mat. 18. 6. *Whoſoeuer offendeth any of theſe little ones that beleeues in me.* But this opinion ſeemes to bee an vntruth: becauſe faith preſuppoſeth vnderſtanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are young, they would no doubt, ſhew it when they come to be of years: but faith they ſhew none, vnles, they attaine vnto it afterward by diligent teaching and inſtruction. And the place in *Matthew* may bee vnderſtood of men of yeares, who if they haue contrite and humbled hearts, are little ones beleeuing in Chriſt. Againe, children after

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ſome yeares by good education and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus *Timothy* was brought vp in the Scripture of a childe. The ſecond opinion is, that all places of Scripture intreating of faith are to bee vnderſtood of men of yeares, and that children are ſaued by ſome other vnknowne and vnſpeakeable way without faith, I ſomewhat doubt of this: becauſe it is ſaide. *Whoſoeuer beleeueth not, is already condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children haue faith after a ſort: becauſe the parents according to the tenour of the couenant. *I will be thy God, and the God of thy ſeede,* beleeue for themſelues and their children: and therefore

Mar. 16. 19

their

their faith is not onely theirs, but alſo the faith of their children. Hence it is that the Scripture ſaith. *If the roote bee holy, the branches are holy*; and, *If ye beleeue, your children are holy.* According to humane law, the father and his heires are but one perſon, the father couenanting for himſelfe and his children: what then ſhould hinder, that the father might not beleeue for his childe and the childe by the parents faith haue a title to the couenant, and the benefits thereof? It is alleadged, (*a*) that by this meanes children ſhall be borne beleeuers, and ſo be conceiued and borne without originall ſinne, *I anſwer.* Beleeuing parents ſuſtaine two perſons: one, whereby they are men: and thus they bring forth children hauing mans nature with all the cor-

Rom. 11. 1. Cor. 7. 14.

(*a*) Bellar. l. 1. 6. de bapt. c. 4.

corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring foorth infants that are not so much their children, as the children of God. And infants are Gods children not by vertue of their birth, but by the meanes of parents faith, which intitles the to all the blessings of the couenant. Children proportionally sustaine a double person: If they bee considered in and by themselues, they are conceiued and borne in Originall sinne. If they bee considered as they are holy and beleeue by the faith, which is both theirs and their parents faith, and consequently haue by this meanes title to Christ and his benefits, originall sinne is couered and remitted. If it be said, that by this means all children of beleeuing parents are the

the children of God; I anſwer, that wee muſt preſume that they are all ſo; leauing ſecret iudgements to God. To this third opinion I moſt incline: becauſe we are to iudge that infants of beleeuing parents in their infancie dying are iuſtified, and I finde no iuſtification in Scripture without faith. And this hath beene the iudgement of ancient fathers. *Auguſt.* ſerm. 14. of the words of the Apoſtle, *How* (ſaith hee) *doe infants beleeue? by the faith of the parents. If by the faith of parents they bee purged, by parents ſinne they are polluted. The body of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in their latter parents did regenerate them to bee beleeuers.* Bernard epiſt. (77. ſaith.) *Among the nations*

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as many as were faithfull, if they were of yeeres, wee beleeue that they were cleansed by faith and the sacrifices, and that the parents faith alone auaileth for children, yea that it is sufficient for them.

See further Iust. q. 56. Aug. epist. 23.57.105 de bap. l.4. cap.2. Bernar. ser. 56. in Can.

Againe, *It is meete and for the honour of God, that to whom age denies their owne faith; grace should grant to them a benefit by the faith of another.*

Thus then it is manifest, that euery person must haue a faith of his owne. Hence we learne, that the doctors of the Romish Church erre and are deceiued, (a) when they teach, that a man may rest himselfe in the faith of his teachers, beleeuing in sundry things only as the Church beleeues, though he knew not distinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground.

(a) Immanuel Sa. in Aphorismis confessariorum.

For

For in vaine doth the Pope by the power of the keyes, apply the meritorious workes and the satisfactory sufferings of one man to another, considering euery man is saued onely by his owne faith. The wise virgins professed that they had oyle no more then serued their owne turnes. They know not the popish doctrine, that men might haue good workes enough for themselues, and an ouerplus for others. *Hilary* gathereth hence. *that one mans good Workes cannot be applyed to another.* Hierome saith. *Euery man shall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The speech of *Leo* may stoppe the mouthes of all Papists. *Though* (saith he) *the death of the Saints be precious*

Vpon Mat. 25.

ibidem.

Serm. 12. de passions.

in

in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes: And the fortitude of beleeuers miniſters examples of patience, but not gifts of iuſtice. For the deaths of them all were priuate or particular: neither did any of them by his funerall diſcharge another mans debt: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whom all are crucified, dead, and buried, and riſen againe.

Paul indeede ſaith to the Corinthians, *that he deſired to be beſtowed for their ſoules:* and *that he ſuffer all things for the Elect:* but this hee ſpeakes in reſpect of his Apoſtolicall miniſterie, and not in reſpect of any workes of ſatisfaction, performed by him in the behalfe of others.

2. Cor. 12. 15.
2. Tim. 2.

Againe,

Againe he ſaith, *I beare in mine owne body the remainders of the ſufferings of Chriſt*: but theſe remainders are the ſufferings which euery man muſt beare for himſelfe. For euery diſciple of Chriſt, muſt take vp his owne croſſe; and ſo accompliſh the ſufferings of the whole myſticall body. Coloſſ. 1.

Thirdly, by this wee learne, not to relye on the gifts, ſuffrages, & praiers of others: but to ſeeke for a ſufficient and liuely faith of our owne. The fooliſh virgins that ſuppoſed they might haue furniſhed thēſelues with ſufficient oyle of the wiſe virgins, were vtterly diſappointed. Therefore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes, maſſes, &c. do the dead, by way of merite of con-* Bellar. de Indulg. c. 3. *waies helpe* 24. p. 85.

gruity, by way of intreaty, and by way of ſatisfaction.

Laſtly, heere wee learne that faith & the iuſtice of good conſcience muſt alwaies goe together. And for this cauſe it is not ſaid, that man liues by faith, but the iuſt man. Let all Proteſtants learne and remember this. For it is Gods commaundement that wee ſhould ioyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as pretend faith faile in the righteouſnes of good conſcience. Some it may be, will ſay, that it ſhall ſuffice for them to cal vpon God when they are dying, and to dy by faith; I anſwer, that wee muſt not onely dye and be ſaued, but alſo liue in this world by our faith.

FINIS.